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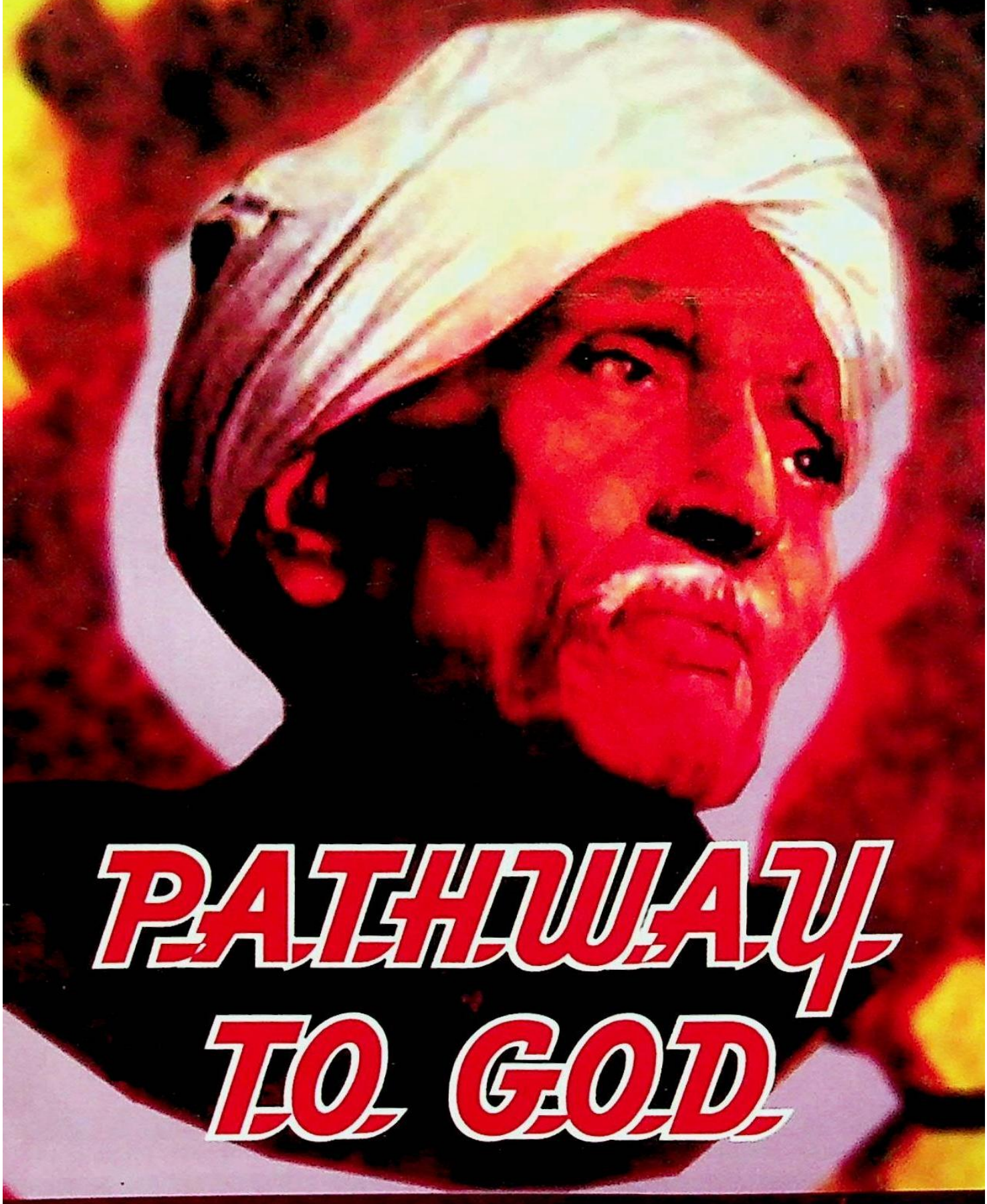

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OUR VISION & MISSION

Sri Gurudev Dr. **R. D. Ranade**, M.A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorius imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal ***'Pathway to God'*** was started and has stepped into 46th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

The Objects of ACPR :

* To work for the spiritual unity of the mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritual minded persons through, 1. Spiritual Symposiums 2. Study and research. 3. Lectures 4. Meeting and conferences and 5. Religious and Philosophical Publications.

** To start, or co-operate with institutions in different centers for the development of the above aims and objects. ACPR is and will continue to be an educational and research centre of the international context in the comparative study and research in the philosophies and religions of the world to achieve the above objectives.

ACPR is the Global Call for Awareness of Unity.

UNIVERSAL FRAGRANCE

-Dr. R. D. Ranade

The ideal disciple is more than camphor; he lives and makes his teacher live.

❑

The cumulative experience of the mystics of East and the West would prove that there is a certain amount of universality in their mystical experience. They have the same teaching about the name of God, the fire of devotion, the nature of self-realisation, and so forth; and it is due only to an over weening supercilliousness that certain people might regard the mystics of one country or religion, as different from, or superior to, the mystics of other lands or faiths. If all men are equal before God, and if men have got the same "Deiform faculty", which enables them to see God face to face, then there is no meaning, saying that there is a difference between the quality of God-realisation in some, as contrasted with the quality of God-realisation in others. It is true that there may be physical, mental and temperamental differences, but there is no difference in the quality of their mystical intuitive realisation.

❑

PERCEPTIONS & MEANING OF PHILOSOPHY

-Prof. N. R. Deshpande
Ex-Chairman, ACPR.

Gurudev Dr. R. D. Ranade, was a divine visionary and having anticipated the future problems of Humankind, he rose to provide the foundation & forum of this great institution of ACPR for the Collective thinking and solutions for problems of grown up Humankind of the future..

World of our present times is overcrowding with knowledge, little of which we know and more of which we are conscious of being definitely ignorant. God continues to be there, but religions are growing weak with their ritualism, diversities, conflicts and also their material antithesis. Following any Religion, now is either an effort of some 'comprehensive insurance' for the unknown risks & pain in life or is a sort of socio-politic money oriented activity, as if like starting an insurance Company itself.

Collectively we have organised ourselves. We have Constitutions, Socio Politic Systems, Laws, Plans, Opportunities, Liberties & Freedoms and also our uncared lot. National, Inter-

national, Global & even cosmic vision is now known to us.

But all is not well. We feel without any apparent reason, that the things are going from Bad to Worst.

Gurudev Dr. R. D. Ranade, was a divine visionary and having anticipated the future problems of Humankind, he rose to provide the foundation & forum of this great institution of ACPR for the Collective thinking and solutions for problems of grown up Humankind of the future.

We are going to aquant about all the aspects and also learn how as ACPR volunteers/ambassadors we can deliver peace & happiness, back, to Humankind.

Today, let us advert to the perception & meaning of 'Philosophy'. Then we will have no 'intellectual fear about the 'abstract invisibles' of Philosophy.Remember, we are taking stock of 'Past' i.e. till-today, but still vital Future is ahead of us. God, only, has been in the Past, is in the Present, and will be there in the Future, without getting trapped in any Philosophy or Religion. Timeless God has brought out evolutions in Knowledge, hence, civilizations, Religions, Philosophies, Sciences have come up & will be

coming up.

Historically we note that philosophy has been a sort of emerging extract from some 'Civilization' 'Culture', 'Religion' etc.

a) Philosophy is Critical Wisdom about both the ultimate Reality and the World.... Plato

b) Philosophy is Religious World view...
Plotinus

c) Philosophy is Systemic Knowledge indistinguishable from science... Aristotle

d) Philosophy is method of examining language which resolve Metaphysical Problems...
Wittgenstein

And so on.

Philosophy is an Area of Human experience with traditional 'world view' focusing on myths of origin and accounts of Human Nature. Regional Culture in modern times and National Identities also have contributive influence on Philosophy. Hence only, broadly from the past we have three dominant channels of Philosophies 1) Indian Philosophy 2) Chinese Philosophy & 3) Western Philosophy.

To Philosophise is instinctive, and thus it points only to 'Speculative & Critical' thinking.

Nature and worth of Philosophy is a 'philosophical problem'.

Philosophy is as if some 'History of Human Intellectualism'. Global consensus & unanimity on Philosophy has never been there & probably may never be there. Global consensus and Unanimity on unknown God has been fairly there, always and forever.

Walking over sands of times, Human Races tracked on Civilizations, unfolded thoughts, systems and so on. While knowing about 'Philosophy', we Indians have to remember that 'our present human dignity, is not solely dependant on our past ancestral 'Philosophic Glory'.

We did have the best and the richest Vedic comprehension & Philosophy, Vedas were not manmade. Vedas did not provide a fragmented wisdom but an all-time Holistic wisdom. Now, also,we do have Vedas but we do not know what they mean. Hence we chant them, worship them but can not know them. Founder of ACPR Gurudeo Dr. R. D. Ranade is even now globally remembered for his masterly work named as 'Constructive Survey of Upanishadic Philosophy', but still greater thing about him was that he was an acknowledged master in Western & other world Philosophies. As a mystic saint he knew 'meanings' of the 'words' through which

he spoke philosophy. ACPR is heritage to the world.

Idea of Philosophy stresses on the practical wisdom by the reflective, introvert sages. Chinese example finds emphasis on Ethical, Political problems, along with the Problems of Nature in relation to man & Heaven. Indian example emphasises on Theoretical speculations also with a bias for salvation concept. Philosophy & Religion are more intermixed in Indian example. They are sagely, spiritual, Technical and also Epistemological.

For knowing 'Philosophy' perception let us advert to the reference of the popular meaning of the word 'Philosopher'.

For one view, you will find 'Philosopher' to be a sage, with Charismatic or mystical wisdom. From another view, Philosopher is a Dilectician, clever at arguments, for example Sophist in Ancient Greece where in 'philosophical approach of the person' was under highlight.

Reasoning Power is the main criteria in this angle. Dilectical school of the Chinese context is an example where Logic and the relation of names to reality were dominating.

Philosopher as a Spiritual Analyst is also the

important view. As an Analytical thinker, he gives out Layout plan of Religion and the related concepts. Sri Adi Shankaracharya of Hindu Religion; St. Thomas Aquinas of Roman Catholics; Nagarjun of Buddhist Religion are thus the philosophers in this sense.

One who reasons about God is broadly called Theologian. Whether, Theologian is a Philosopher? Buddha has been one of the greatest Spiritual Analyst, but Buddhism does not emphasise any God. So, Buddha can not be called, in this sense, a Theologian. Marxist like Ideologies, reject Theology. Let us, better, hold Philosophers to be 'Spiritual Analysts' and not go by the criteria of Theology.

Philosopher is also understood in the sense of a super scientist. In the modern times they are called as 'speculative cosmologists'. For example, Yin Yang Theorist in China, Atomist (Kanad) in India & Greece.

In modern times, Aristotle launched the emphasis on a Philosopher being first a 'Thinker' whose main task is to 'synthesise All knowledge'. Aristotle's vision slowly gave way to the development of 'social sciences'. Seminal figures like Mary, Popper etc. initiated theories which deal with Human Life as well Natural Sciences.

Philosopher as a Metaphysician is also one view. Metaphysician gives picture of ultimate Realities,which are apparantly beyond the scope of social or Natural sciences. He is like a mystery-unfolder. For example Taoist in China, Hegel, Heidegger of modern west may be called Metaphysicians.

Philosopher, in one view, is expected to skeptic. Absolute skepticism sustains only silence. Examples are Hindu Munis keeping about Maun. Cratylus in Greece is one example. Skeptics, are Realists in the sense that they ask whether we like play with sensetising 'words' only without any clarity about 'things' pointed by those words.

Words are not Things and we must be concerned with 'Things' and not 'words'. In this sense only 'philosopher' is a 'Questioner'. Socrates was a very great philosopher, because he was a great questioner. Now we call them 'Critics'. This category of Philosophers have been revolutionary writers like Tolstoy, Lutlsun, Proudhon, Kropotkin, Poet Lorca, Lucretius. Most notable is Nietzsche who challenged the western traditional track of thinking.

In yet closer modern times, Universities are abounding and with that the category of "Professional Philosophers' has come in. Academic

familarity with logical clarity makes them a sort of a category. 'Linguistic Analysts' 'Ideology' marks a distinction in them. They are 'modern empiricist' conciously committed to a scientific world view through Philosophy. Reason is dominant factor with them. A sort of psychological uncertainty seems to dampen the creative potentiality of this category. Working hours and covering environments do not allow the full scope.

Modern Philosopher has to be Mathematical, rational, Logical, Psychological, Ideological, Intellectual and also should be Secular & Global in his views. Humankind's welfare is the new God and Human Rights Awareness is the new global religion. The older examples may be Plato, Sicily, Aristotle etc. Modern ones may be Ortega, Dewey, Bertrand Russel, Sartre, Croee, Radhakrishnan,Popper, Lukaes and above all the supreme most Gurudeo Dr. R. D. Ranade, the founder of ACPR, Belgaum.

'Having' philosophy of Life is different from 'propounding' it. Jesus was not a philosopher though he had more than great philosophy of Life. With reference to Jesus, Paul, Cyril, Augustine were the Philosophers. Rama was not a philosopher, but Krishna & Buddha were Philosophers. Darwin, Jurgenev, Murasaki, Shikibu have not been Philosophers but were

creative ripples of Divinity. Analytical Discourse with a world view makes a thinker to be a Philosopher.

Philosophizing is a methodology.

Philosophers are contributive products of this Philosophizing methodology. Indian version of Philosophy is Darshan and not only Tatvajnana.

Philosophy has to be a Secular, cross cultural, Humanitarian world view of anything and everything. Analysis is its path way, but synthesis is its goal.

Intellectual Diversities of Plural world have a confluence (sangam) in the Philosophy.

Human body gets support from rituals of religion, while Human soul gets support from the Philosophy of Religion.

Remember, Philosophy is not the only activity of Life. Professional Enterprise of Philosophy may be futile & also counter productive.

Man has Reason and Faith also. Philosophy cares & trains Reason, only with a hope that Faith strengthens.

Humanities Faith will be grown from the radiating Reasons of Unity ushering from your ACPR founded by Sri. Gurudeo. ❑

GURUDEVA RANADE'S APPROACH TO THE UPANISHADS

-**Prof. Dr. B. R. Modak,**
Ex-Editor, Pathway to God.

Gurudev Ranade, a gifted philosopher has boldly struck out the plan of presenting the Upanishadic philosophy according to the methods of modern Western thought. While doing so he has taken meticulous care to see that no injustice is done even to the letter of the Upanishadic philosophy. He has culled out statements from Upanishadic literature, classified them into proper groups, arranged them in a proper sequence (like Bhattoji Dixit who rearranged the sutras of Panini) and interpreted them in the light of his own spiritual moorings, which he had gained after a long and austere contemplation and meditation.

The Upanisnads have been held in high esteem by thinkers, both oriental and occidental. The Upanishads are Revelation. They are not any external messages delivered to man from without but a divine afflatus springing from within, being the result of inspiration through god-intoxication. They contain not one system of philosophy but systems of philosophy rising one over another and culminating in a view of Absolute Upanishadic philosophy affords is the realisation of the divine by the Individual soul within himself.

"A Constructive Survey of Upanishadic Philosophy" by Gurudev Ranade is considered to be a *magnum opus*. It is, as the sub-title indicates, a systematic introduction to Indian metaphysi-

cs. The work focuses our attention on the Upanishads, groups the various problems of Upanishadic thought under suitable headings and takes a synoptic view of Upanishdic philosophy. The method followed in this presentation is a method of costruction through a systematic exposition of all the topics that emerge from the discussion of Upanishadic thought in their manifold bearings.

Gurudev Ranade, a gifted philosopher has boldly struck out the plan of presenting the Upanishadic philosophy according to the methods of modern Western thought. While doing so he has taken meticulous care to see that no injustice is done even to the letter of the Upanishadic philosophy. He has culled out statements from Upanishadic literature, classified them into proper groups, arranged them in a proper sequence (like Bhattoji Dixit who rearranged the sutras of Panini) and interpreted them in the light of his own spiritual moorings, which he had gained after a long and austere contemplation and meditation. He has taken a synoptic view of the problems of Upanishadic thought. He has brought out the variety and wealth of Upanishadic ideas on every conceivable subject in the domain of philosophy. He has grouped together all the different theories that have been advanced in the Upanishads under suitable headings such as Cosmogony,

Psychology, Metaphysics, Ethics and Mysticism.

Gurudev Ranade had made a deep study of the Western philosophy both ancient and modern. Hence he could give a comparative estimate of the Upanishads quoting similar examples from Plato, Aristotle and other Western philosophers. He was well acquinted with Babylonian, Phoenician and Persian mythologies also. He had studied the Greek philosophy in the original. Hence he could show the parallels that exist between the Upanishadic philosophy and the Greek philosophy. He has given in his book the original Greek quotations, which incidentally show his mastery over the Greek language. He agrees neither with the theory of borrowal nor with the theory of common origin. He accepts independent parallelism of thought and says- "Imagination may work absolutely alike in regions of poetry and philosophy. There is nothing to prevent the flight of genius from achieving the same ends whereever it may be placed. What might prevent philosophers from grasping the same point of view, even though seperated by Time and Place?".

In his writing Gurudev Ranade often reaches poetic heights. Literary flourish is seen in various passages as follows :-

"Just like a mountain, which from its various sides gives birth to rivers which run in different directions, similarly the Upanishads constistitute that lofty eminence of philosophy, which from its various sides gives birth to rivulets of thought, which as they progress onwards towards the sea of life gather strength by the inflow of innumerable tributaries of speculation, which intermittently join these rivulets, so as to make a huge expanse of waters at the place where they meet ocean of life." (p. 179)

"Shall our minds be only tossed on the waves of philosophical conflicts, or can we have ballast which will give the necessary poise to our speculation? Shall our minds be only sunk in the mire of the metaphysical conflicts of Pluralism, Qualified Monism and Monism as we find them in the Upanishads". (p. 247)

"It seems necessary for the Upanishadic philosophers to halt at the caravansary of physiological categories before they can proceed to the psychological destination". (p. 251) Gurudeva Ranade's mastery over English literature is seen in the foot-note which he adds -

"There is the same distinction between physiology and psychology as Mathew Arnold would say between the poetries of Byron and Wordsworth."

Thus we find in the book, Gurudev Ranade's acute insight coupled with his vast study. He has a scientific approach and he follows the comparative as well as critical method. His arguments become powerful and convincing because they are backed by his Self-contemplation and spiritual experience.

❑

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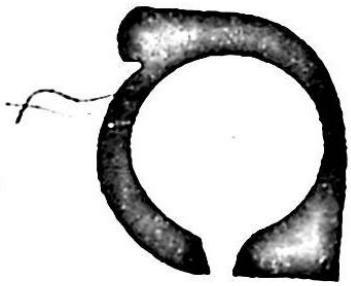

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Occasionally, God takes pleasure in throwing His devotees in the midst of difficulties... But, ultimately, He does ward off all evil from His saints. He comes to their rescue all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for His devotees and takes for Himself their lot of sorrow.

-**Mysticism in Maharashtra** Pp. 334-335.

ABOUT THE
GREAT FOUNDER
OF THE ACPR

Shri. Gurudeo Dr. R. D. Ranade, M. A., D. Litt., was one of the greatest Mystic Saints of the modern India. He was a world known Philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagvadgita as the Philosophy of God Realisation' have left behind memorable glorious imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. For his whole family of the world, he had a vision and concern to achieve holistic welfare of the entire humankind through the sustained awareness of Spiritual Unity in the varieties of Diversity. Diversities of Spiritual Faiths were envisioned to be contained by the Unity of Spiritual Reason through the international institutions like

the ACPR, founded by him. Having conceived the ACPR in 1924 at Pune, he worked and processed on to his mission to deliver the ACPR, Belgaum in 1952. As its Founder and Sole Trustee he registered the ACPR Belgaum as a Public Trust in the education & research category for ensuring its global Academy character, very much distinct from some Math or Ashram, like his own one at Nimbal (Bijapur District), where his Samadhi & Ashram continue to inspire his disciples and devotees. He delivered the institution of the ACPR, Belgaum as his immortal heritage to the world at large. The great founder intended the entire Humankind to be the rightful beneficiary of the ACPR, without limiting it only to the Spiritual Family of his disciples and devotees. Founder's Academy vision in the ACPR, Belgaum has sustained and is growing in the global context, without allowing it to shrink into a sectarian or Sampradayik Math, Ashram or a Temple.

Everliving Shri. Gurudeo Dr. R. D. Ranade was one of the greatest Spiritual Social Messiahs of our times. As a fitting tribute to the great Founder and his vision in the ACPR, Belgaum, a King-Philosopher-Spokesman of India, President Dr. S. Radhakrishnan took pride in volunteering to inaugurate the ACPR building in 1965, that is eight years after the passing away of the founder.

❑

THE APPLICATION OF SANTOMETRY TO SRI SHIVALINGAVVA

-Prof. Dr. K. B. Dabade

Gurudeo Ranade in this context points out that there are many great and authoritative lady saints. But of all the great and authoritative lady saints the spiritual ability of Sri Shivalingavva and Sri Muktabai is unique (Karkhanis 1977:22).

Sri Shivalingavva (1867-1930) is a great mystical poetess of Jat and perhaps the most prominent female disciple of the Saint of Umadi (1843-1914) and a spiritual sister of Gurudeo Ranade (1886-1957). Shri Gurudeo Ranade and some other followers of Nimbargi Sampradaya have compared Shri Shivalingavva to Sri Mirabai of Rajasthan, Sri Muktabai and Sri Venuakka of Maharashtra, Matoshri Sharakka (1905-1986) and Mahadeviakka of Karnataka. A brief account of the same is presented below from the standpoint of Santometry (assessments of saints in relation to some other saints).

First, we shall see how Sri Shivalingavva's life has been compared to the life of Sri Mirabai. It is quite evident from the biographies of both Shivalingavva and Mirabai (the great lady disciple of Raidas) that they used to forget their worldly miserable lives by intensifying their

devotion to Lord. In this connection, Gurudeo Ranade (1960b:271-72) observes that in the prime of her youth, Shivalingavva lost her son and took to her spiritual practices with great zeal and as a result of her great devotion to God a new spiritual son was born to her. Mirabai, the great saint of Rajasthan, had also lost two of her sons, and perhaps she might have had such an experience which in a way enabled her to keep her spiritual life steadily progressing.

Now let us consider how Gurudeo Ranade has assessed the spiritual height reached by Shivalingavva, Muktabai,Sharakka.

Muktabai, the younger sister of the three brothers (Sopan, Jnandeva, Nivrittinath) is perhaps the greatest of the Indian mystical poetesses. Muktabai isinitiated by Nivrittinatha in the spiritual line. As Janabai derived her poetic inspiration from Namadeva, similarly Muktabai derived hers from Jnandeva. Janabai's place among the spiritual poetesses of Maharashtra is just next to that of Muktabai. Muktabai's samadhi is at Edalabada (Ranade 1988 : 179, 205). Gurudeo Ranade in the following manner has compared the spiritual ability of Shivalingavva to that of Muktabai. Gurudeo Ranade in this context points out that there are many great and authoritative lady saints. But of all the great and authoritative lady saints the

spiritual ability of Sri Shivalingavva and Sri Muktabai is unique (Karkhanis 1977:22).

However, there seems to be an exception to the above cited case. Matosri Sharakka - a great female disciple of Sri Amburao Maharaj (the Spiritual brother of Gurudeo Ranade) has attained a greater spiritual height than even the spiritual height attained by Sri Shivalingavva and Sri Muktabai in the opinion of Gurudeo Ranade (Gajendragadkar 1991 : 39).

Finally, we shall proceed to see how Sri Shivalingavva has been compared to the most prominent female disciples or spiritual sisters of Ramadasa Swami, Jnandeva, Prabhudeva by Gurudeo Ranade and Sri M. S. Deshpande of Athani.

Venubai and Akka are the two female disciples of Ramadasa Swami the spiritual teacher of Chhatrapati Shivaji. Venubai is the author of the 'Marriage of Sita' and had a Matha at Miraj. She died in the presence of Ramadasa Swami. (Ranade 1988 : 373). According to Gurudeo Ranade what Venubaiakka was to Ramadasa, that was Shivalingavva to Maharaj (the saint of Umadi) (Ranade 4 1960 a:110). In this context Sri. M. S. Deshpande of Athani - a disciple of Sri Amburao Maharaj (1856-1933) echoes the same view of Gurudeo Ranade and adds a few

KALEIDOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Name of the Saint	Compared to	Compared by	Aspect/s of Comparison	Remarks
1.	Shivalingavva	Mirabai	Gurudeo Ranade	Forgetting worldly suffering by intensifying devotion	Equal (=)
2.	Shivalingavva	Muktabai	Gurudeo Ranade	Spiritual ability	Equal (=)
3.	Sharakka	Shivalingavva and Muktabai	Gurudeo Ranade	Spiritual height	Sharakka > Shiva-lingavva and Muktabai
4.	Shivalingavva	Venuakka	Gurudeo Ranade	Most prominent female disciples of spiritual teachers.	Similar position
5.	Shivalingavva	Muktabai Venukka Mahadevi	M. S. Deshpande	- -do - -	Similar position

more similar instances. M. S. Deshpande (1978:133) states, "What Muktabai was to Jnandev, what Venuakka was to Ramadas, What Mahadevi was to Prabhudev, that was Shivalingavva to Maharaj (the Saint of Umadi)."

The table on page 25, mirrors the essence of all the aforesaid instances of Santometry.

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4) Ranade R. D.	"Nityanemavali" 8th Edition, Athani, K. D. Sangoram.
5) Ranade R. D. 1960, b.	"Pathway to God in Kannada Literature" Bombay, Published in collaboration with Karnatak University, Dharwar, by Bharatiya Vidya Bhavan.

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There might be limitations of body and mind so long as the saint subsists on earth, and hence we can never fully identify the Saint with God. On the other hand, when the Saint has left off his body, there is nothing to prevent his spirit from merging into the highest spirit.

-Gurudev Ranade

in Pathway to God in Hindi Literature, p. 332.

Attention Contributors & Readers !

It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessiated to modify the length of the articles. Kindly note the following points while sending your articles :

1. *The articles should not exceed four pages of A4 size.*
2. *Only one long article of approx. 10 pages of A4 size will be published in each issue.*
3. *The article should not be carried forward to the next issue*
4. *Right to select/reject/edit/abridge the articles lies with the Editorial Board. Any kind of communication in this regard will not be entertained.*
5. *You can send your articles by e-mail. Our e-mail address is : info@acprbgm.org.*

We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

Readers' Column: *The Editorial Board of* **Pathway to God** *has successfully introduced this Readers' column to publish the views of the readers on various spiritual / philosophical / religious articles published therein. Their views/comments/ appreciation will help us improve the quality of the journal.*

The views should be in 3-4 sentences only.

Looking forward to your views.

- Editorial Board

MY HUMBLE
TRIBUTE
TO GURUDEV

- R. R. Diwakar

Today the more I bring Gurudeo back to my memory the more I feel dearer to him- a philosopher of penetrating insight, a spiritual giant in his own right, a gentleman of rare dignity, a sweet and childlike companion and above all one in whom humanity had attained the dignity of super humanity.

If man had consciousness and no memory, or if he had consciousness but 'limited memory' like other animals, what would have been the plight of humanity !

It would have been the same plight as that of other animals one more added to the 84 lakhs of species, as counted by our ancients !

Memory and the corresponding brain-cells have made all the difference. Man alone lives in the past, in the present and projects himself in the future also on account of his imagination.

Gurudev's memory or rather my memory of Gurudev is 'green'. Thanks to the affection he showered on me and the Kannada Students in the Fergusson College of those days, that is 1915-16. Encouragement by a personality of the

stature of Gurudev in the formative period of my life was a stimulus, which perhaps has not yet lost its vitality.

Dr. Ranade was my professor of English in the prestigious Fergusson College in 1915-16. He was teaching us Carlyle's 'Hero and Hero-worship'. After the terminal examination, having read my answer paper, he called me to his room and said, 'Rangarao, (he called me Rangarao) you must have philosophy as your optional and not literature'. I was speechless. There were only six months to go for the final examination. And here was the advice of my Professor to take up philosophy, abandoning English literature. I was dumb-founded, but I summoned up courage and pleaded with Gurudev, saying, 'Dear Sir, I want to pass my examination. How can I master a new and difficult subject like philosophy in the remaining six months !' It was natural for a genius of Gurudev's capacity to give me the advice he did. He had taken the M.A. Degree in philosophy. For him it was a child's play. For like me, to pass one examination was assessment he made of my tendency towards philosophy seemed to be correct and I believe, what he told me proved an incentive for life. My later studies of Sri Aurobindo, Paramhansa Ramkrishna, Bhagwan Buddha, my writings in Kannada on the Gita, Upanishads and Vachanashastra are proof of it.

The seed of reverence for Gurudev sown in those early days grew into a plant and a tree and flowered in the way of the enrichment of my life as a Sadhak all along. Even after he left the Fergusson College and went to Allahabad University, I kept meeting him and drawing inspiration from his company and his writings. In collaboration with my two other friends, the Late Dr. D. R. Bendre and Sri S. B. Joshi, I translated Gurudev's 'Constructive Survey of Upanishadic Philosophy' into Kannada, called 'Upanishad Rahsya'. But the beauty about the translation was, on getting it fully read, Gurudeo remarked, 'Rangrao, in parts your translation is more elegant and beautiful than the original ! In paying this tribute, his unassuming and childlike nature, his tendency to appreciate whatever was good without ado, is so very obvious. To his remarks, I responded by saying, 'Gurudev, it is not the merit of the translators so much. We who were writing in Kannada could use the Sanskrit words the 'tatsama or tadbhava !' Gurudeo immediately caught the point and said, 'What you say is so true. It is such a laborious process to hunt after appropriate English terms for Sanskrit ideas and expressions'.

Gurudeo was kind enough or rather gracious enough to visit Delhi when I was Minister for

Information there. I persuaded Rashtrapati Dr. Rajendra Babu to arrange three talks by Gurudeo in the Rashtrapati Bhavan. Dr. Rajendra Prasad, an admirer of Indian thought and culture, arranged the talks and he himslf presided over them.

After Gurudeo's Parinirvana, I thought it is my minimum duty to try to publish his works especially those which were not fully written out. In collaboration with the Bharatiya Vidhya Bhavan, I have been able to do my bit in that direction, thanks to the Bhavan.

Today the more I bring Gurudeo back to my memory the more I feel dearer to him- a philosopher of penetrating insight, a spiritual giant in his own right, a gentleman of rare dignity, a sweet and childlike companion and above all one in whom humanity had attained the dignity of super humanity.

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The present writer believes that the Upanishads are capable of giving us a view of reality, which would satisfy the scientific, the philosophic, as well as the religious aspirations of man, because they give us a view which may be seen , to be supported by a direct, first hand, intuitive, mystical experience which no science impeach, which all philosophy may point to as the ultimate goal of its endeavour, and which may be seen at once to be the immanent truth in the various forms of religion, which only quarrel because they cannot converge.

- Gurudeo in

'Constructive Survey of Upanishadic Philosophy'

ETERNAL TRIBUTES

TO Dr. R. D. RANADE

Sri Aurobindo- ("In Heraclitus" Arya Publishing House, College Street, Calcutta 1941.Pp.2-3)

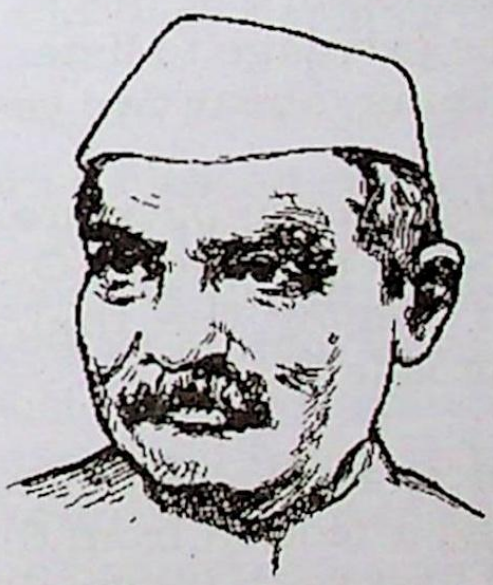
Professor R. D. Ranade has recently published a small treatise on the philosophy of Heraclitus. From the paging of the treatise it seems to be an excerpt, but from what there is nothing to tell. It is perhaps too much to hope that it is from a series of essays on philosophers or a history of philosophy by this perfect writer and scholar. At any rate such a work from such a hand would be a priceless gain.For Professor Ranade possesses in a superlative degree the rare gift of easy and yet adequate exposition; but he has more than this, for he can give a facinating interest to subjects like philology and philosophy which to the ordinary reader seem harsh, dry, difficult and repellent. He joins to a luminous clarity, lucidity, and charm of expression an equal luminousness and just clarity of presentation and that perfect manner in both native to the Greek and French language and mind, but rare in English tongue. In these seventeen pages he has presented the thought of the old enigmatic Ephesian with aclarness and sufficiency which leaves us charmed, en-

lightened and satisfied.

Sri Aurobindo Ghosh

On one or two difficult points I am inclined to differ with the conclusions he adopts. He rejects positively Puffeiderer's view of Heraclitus as a mystic, which is certainly exaggerated and, as stated, a miscoception; but it seems to me that there is behind that misconception a certain truth.

Dr. Rajendra Prasad's Speech at the end of Dr. R. D. Ranade's lecture on "The sublime in Mystical Experience" at the Rashtrapati Bhavan, New Delhi, on 16th April 1954.



Dr. Rajendra Prasad,
President of India

"You have been so far hearing a discourse on a very abstruse subject and it is Prof. Ranade's special field of work, in

which he has studied not only the old Sanskrit Philosophy, but also the philosophy of the west, and the philosophy that has been taught by people who have practical experience in their own life.

We have a large body of Literatures dealing with what is called the 'Sant Bani' the teachings. We know his book dealing with the 'Sant Bani' in Marathi literature. The book in Hindi has just, I think, come out, and we are anticipating an equally good book for those who can understand it ... the Sant Bani in Kannada literature, and of course Sanskrit is at the bottom of all these. So the philosophy which we have inherited from the past now lives in him, and I am very happy that it has been possible for us to have this second lecture of his in this house. We have had the privilage to listen to his another discourse, I think, about two years ago.

We had the pleasure of hearing a very elevating speech to-day. On behalf of you all, I desire to convey the thanks of all of us to Prof. Ranade."

Dr. S. Radhakrishnan: "I enjoyed his friendship and affection from the time I met him in 1925 at the first Indian Philosophical Congress in Calcutta. His simplicity his integrity, his sweet and affectionate nature impressed all who came into contact with him.

Philosophy for him was not a profession but a consuming passion. He thought not merely with his intellect but with his whole life.

Dr. S. Radhakrishnan,
President of India

He had a remarkable linguistic equipment. Apart from his mastery of English, he knew Greek and German. He expressed his deepest convictions in words and ways intelligible to the ordinary man.

Ranade lived philosophy and was touched by the Grace of God.

The God realised souls from a blessed community "Anubhava mantapa', working with love for afflicted mankind. History is the progressive embodiment of the vision of human brotherhood, culminating in a society of free spirits a body of men, dedicated to seeking truth. Ranade spent his life in the pursuit of this ideal. He reminds us of the verse in Shankaracharya's "Moha Mudgara."

After the passing away of Gurudeo Ranade in

1957 Dr. Radhakrishnan sent the following telegram on 8-6-1957.

"So the great Ranade has passed away. Another link is cut. We have to wait for the call. He lived a life of great simplicity and piety and ennobled the lives of many who came into contact with him. My life is richer for having known him."

Wrangler Dr. D. C. Pavate (Former Vice-Chancellor, Karnatak University, Dharwad) : 'Dr. Ranade was a great scholar of international repute and held the chair of philosophy in Allahabad University... Dr. Ranade himself was one of the great mystics of modern times and grounded as he was in deep mystic experiences, he has expounded mystical philosophy as few have been able to do...'

Prof George B. Burch (Massachusetts University, U.S.A.) : Another scrutinising and critical visitor to Nimbal, 1958.

"The man I met was the opposite of what I had expected, Small, slight and frail, a mere wisp of a man whom you expect the slightest breeze to blow away, he was nevertheless vigorous, not only spiritually and intellectually but also physically. His brisk sprightly step was characterisic of his whole lively personality. Promposity or unction would be impossible in this humble

man, who kept his perspectine and sense of humour. He was frank and friendly, eager to talk with me, to learn as well as to teach to discuss both his intellectual interests and mine. But for all his humility, a visitor to Nimbal could never be mistaken so as to which man was the Guru. Ranade's spirituality shone clearly through every look, word and act. He did not have to pretend to be a saint because he obviously was one.

To love your family and your friends and above all God was Ranade's doctrine and Ranade's life. Spiritual meditation and mystical contemplation were the central activity, of his daily life. He was a mystic in the parrinal tradition of the mystic saints... Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. For India he was one of her great men. In India as also in other countries there are many great scholars. But we seldom see one person who is all of these at one. Such a one was Shri Ranade, one of these rare spirits, who shows us how fine human nature can be.

Had not providence or Karma brought me to this venerable man probably the most spiritually advanced person. I shall never know that he should be my spiritual preceptor? Should I not ask him then and there to give me initiation?"

Mr. F. W. Bain (Principal Deccan College Pune) : "There are not even five persons in India, who will understand your scholaly booklets on Greek philosophy. I shall leave the whole of my library in India but take with me your valuable booklets on Greek Philosophers." (18-2-1916).

Prof. Arthur I. Shillinglaw : "His practice is to reach truth by a critical interpretation of the great philosophers, & he gives a few specimens of his method. These clearly indicate interpretative genius of a very high order, as witness, his criticism of Zeller and Burnet on Parmenides and his comments on the Upanishadic Theories of Self-Consciousness.
(Extract from a Review from 'Mind' an International Journal of Philosophy)"

Prof. Alban G. Widgery : (Reviewer - Hibbert Journal) : "Perhaps more than any other contributor Professor Ranade of Allahabad, has endeavoured explicitly to compare Indian and Western forms of Philosophy. He has a firm conviction that a correlation between Indian and European Philosophy is not only possible but necessary in the interest of the development of Philosophy in general". The doctrine of Relativism fails at God; Self consciousness is alone real, there are ethical and mystical sides, to the problem of Self realisation and mystical experience has no meaning apart from moral development.

Dr. N. S. Christian; (Aurangabad) : "The spirit of the Universe encased in a pale ivory frame, and a frail body, mostly skin and bones he resembled a feathered bird, a pair of God intoxicated eyes glowing compassionately in their hallowed sockets, situated beneath elevated eyebrows, the symbol, of triumph in his life-long Yoga, an extremely affectionate heart, tirelessly pouring out his life giving nectar of spiritual wisdom, in warbling words of Divine melody. Gurudeo Ranade was a self-sustained angel of the Lord-in brief God in flesh and blood".

Swami Rama : (Himalayan International Institute of Yoga Science & Philosophy of the U.S.A. Honesdale, Pennsylvania, U.S.A.)

Writes in his book 'Living With The Himalayan Masters', "I often visited Dr. Ranade of Allahabad University, one of the finest exponents of vedanta philosophy of his time. This matchless teacher and great mystic was popularly known as Gurudeva among his disciples. He took me to his Nimbal ashram later on. Among all the university scholars of India, I have the most respect for this great man. Whatever I have systematically learned about Indian philosophy is divided into seven systems which attempt to answer the most basic philosophical inquiries."

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IS DEATH INEVITABLE ?

-Hemant K. Desai

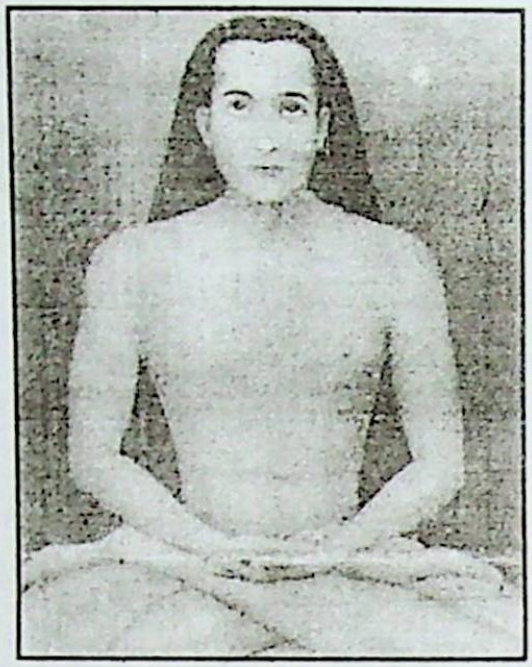
What emerges from a perusal of these cited books is that perhaps for the reason of maintaining his privacy, Babaji has chosen not to make his entire life public, but from time some golden nuggets about his enigmatic life are being revealed to the world at large.

Most, if not all, human beings believe that death is inevitable. Contrary to this popular opinion, there is anecdotal evidence about a few deathless Masters. This article focuses on one such case study, that of **Mahavatar Babaji.** Reportedly born in the 6th Century A.D., Babaji is believed to be living in a youthful body in a secluded portion of the Himalayas.

The first report of the death-defying life of Babaji came through the publication of *Autobiography of a Yogi* by Paramhansa Yogananda in 1946. In it, Yogananda (1893-1952) described his meetings with Babaji and chronicles the life of this deathless Master. It is rather difficult to conceive of an eternally young person, one who can keep at bay the ravages that time wreaks upon mind and body, but the evidence for the existence of Babaji increases as time goes by. After Yogananda's passing, (in drama-

matic fasion while giving a talk at a hotel in Los Angeles, California, U.S.A.),another source of information on Babaji emerged. In the 1990's two books were written and published by Marshall Govindram who has lived and travelled extensively in India, and has started an ashram in Canada that isnamed "Babaji's Kriya Order of Acharya's". In the first book he wrote Babaji and the 18 Siddha Kriya Yoga Tradition, Govindram (1991) traces Babaji's spiritual lineage to the 18 Tamil gurus of South India. In this publication, he also provides some details about Babaji's birth and abode in the Badrinath region of the northeastern Himalaya ranges. Reportedly, Babaji was born in the deep south of India, in Kerala and received his training in Kriya Yoga from the sages Boganathar and Agatsya.

From a young age, Babaji (after his birth given the name of Nagaraj by his mother), showed an interest in the spiritual side of life. He was tragically kidnapped, while still a boy, and transported to Calcutta only to be sold to a rich merchant. The person who bought him took pity on the young boy and set him free. After that the young Babaji wandered around, seeking the company of saints and through them, the key to self-realization. Reportedly, it was Porto Novo in Sri Lanka where Babaji received the counsel of the Master Boganthar and, later, the Sage



Agatsya. After learning the secret of the Siddhas, *one of which was immortality,* the young Babaji came into contact with many wise Rishis and Yogis. Finally, after extensive travel all over the subcontinent, Babaji decided to settle in the mighty mountain ranges of the Himalayas. In his second book, *How I Became a disciple of Babaji,* Govindram (1997) provides more information on the mysterious life of Babaji. This enigmatic Master is said to have the power to materialize anywhere he wishes to, and is free of the bond of death. He has reportedly manifested himself to select devotees around the world. More recently two other publications have emerged that make extensive references to Babaji. One is *Our Babaji* by Mrs. Ujwal Kunte and the other is the *The Touch Divine* by R. V. Shirgaokar (2011). Both are translated versions. The latter is a translation into English from the Marathi text *Divya-Sparshi* by a former Justice of the Bombay High Court, Shri Dhananjay Deshpande. 'The Touch Divine' is essentially a biography of the famous

massage therapist Dr. Ram Bhosale, who personally encountered Babaji in the Himalayas during his wanderings during the years of World War II, when Dr. Bhosale was a 'wanted' man and outlawed by the then British Government of India.

Another source on Babaji's life is a publication by Ujwal Kunte. Mrs Kunte (2006) recounts how her life has changed ever since she started following the path of self-realization called Kriya-Yoga and how Babaji has been silenly but steadily guiding her life. Also a translation from Marathi, written to her son, Kaustubh, the book shares many anecdotes about Babaji's life and wisdom.

What emerges from a perusal of these cited books is that perhaps for the reason of maintaining his privacy, Babaji has chosen not to make his entire life public, but from time some golden nuggets about his enigmatic life are being revealed to the world at large. The sources cited in this article, if put together provide a profile of the reportedly deathless Master and the many miracles that he has brought about. It may be difficult for a person to believe that someone can defy death, but the evidence that it is possible for some yogies to do is mounting. The references attached to this brief account

vouch for the veracity behind the belief that Babaji is an ever-living and ever-present immortal soul.

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The spiritual teacher is he who has become identical with the ultimate Reality which remains veiled in the universe. The body is perishable but not the form of God, which is the real spiritual teacher. He alone is entitled to be called a spiritual teacher who has had the vision of God.

- Gurudev Ranade.

THE DREAM STATE & MEDITATION

-P. D. Dharwarkar

Former Editor, Pathway to God

The ten Indriyas are sealed off from outside influences, but the mind is alert and working. A sort of dichotomy occurs between body and mind and the mind enjoys an almost separate existence. What is the result? The mind gets concentrated & powerful as it is shut off from the outside influences of a wakeful state.

Man's existence is devided in three states viz. the wakeful state, the dream state and the state of deep sleep. Our shastras also describe the three states and say that the consciousness that enjoys the three states is the same and the soul overseas all of them. When Shri Ramanujacharya was asked about the dream state & the wakeful state he replied that the dream state is more real than the wakeful state. Answering similar question, Adi Shankaracharya had said that both states are real but the wakeful state is more real.

About the state of deep sleep, there are no two opinions. All the ten Indriyas (senses) are as if sealed off by the brain from outside influences and only those activities of internal organs are kept continuous, which are essential fir keeping the man alive and to recoup the energies

when he wakes uo. Both the body and the mind go to sleep in the state of deep sleep. The man does not remember anything of the period of deep sleep, except that he was asleep.

Modern science is also carrying on research on the dream state. By means of the Electro-Encephelo-Graph, Psychologists have plotted curves showing the various stages of sleep viz. drowsy, light & deep as well as the two stages of wakeful state viz. excited & relaxed. They observed a strange phenomenon, through the curves, that when a man is in the process of returning from deep sleep to wakeful state, the body is asleep but the mind is in a wakeful state. They named this state as "Paradoxical sleep". The periods of this paradoxical sleep are finite and range from 8-9 minutes to half an hour. They are scattered over the total sleep period of say, seven hours. All the dreams occur during these periods. What our shastras call the dream state, modern science calls it paradoxical sleep.

Thus, in the dream state, the body is asleep. The ten Indriyas are sealed off from outside influences, but the mind is alert and working. A sort of dichotomy occurs between body and mind and the mind enjoys an almost separate existence. What is the result? The mind gets concentrated & powerful as it is shut off from the outside influences of a wakeful state.

What is the state of the mind of an aspirant in meditation in the wakeful state? A man meditates and tries to still the mind into single-point concentration through mantra-japa or some other device. The first formidable task before him is to shut off the ten Indriyas from outside influences. As he tries to concentrate the mind becomes powerful & with it, the ten Indriyas also become sharper than usual. The slighteset smell or the faintest sound tend to disturb his cocentration. When the concentration is broken, he has to restart his exercise. Sealing off the ten Indriyas itself will take a man years to master.

What is difficult to achieve in a wakeful state by meditation, is automatically available in a dream state. Rather, it is a feature of the dream state that the ten Indriyas are sealed off. In this context, therefore,Shree Ramanujacharya's opinion that the dream state is more real than thewakeful state is meaningful.

Can one utilise this feature of a powerful & concentrated mind, in the dream state, for furtherance on's aims whether worldly or spiritual?

For a common man given to worldly life, this powerful state of mind gets exposed to supressed desire & thoughts from the subconscious level. A drunkard, gambler or an house-

holder sees tghings connected with his daily life. Even then, at times, there are flashes of past events or future foreboadings of a clairvoyant nature, which surprises the man. A scientist who is habituated to concentrate his mind to find a solution to a problem, gets fed up in the wakeful state being unable to find a solution, keeps aside the problem to forget for some days in order to restart afresh. Within a couple of days in the dream state his powerful and concentrated mind, finds the solution flashes it across his brain and the scientist wakes up with the answer. He is surprised how it couldn't occur to him two days earlier. Scientist Kekule, who was trying to find the structure of Benzene molecule for days together, ultimately found the same in his dream. He saw six persons in his dream, dancing around a fire, holding their hands in a ring formation, suggesting a ring formula for the structure of the Benzene molecule. Two Arab boys used to sleep in a tent at night in the desert to find out whether there be an oil flow deep below the ground surface, which they could see in the dream state. The powerful and concentrated state of mind in dream could attain clairvoyance & see the oil flow deep down below.

There are instances of saints who had vision of God and even were given mantra for Japa, in their dream. Samarth Ramdas Swami had not

any Guru. It is said that he had the vision from Shree Rama in his dream. He got the mantra also in his dream. Similar was the case of saint Tukaram. God, deities & elevated souls find it easier to bestow a vision or a divine communication to a man in dream state, because the mind is separated from the gross body and for that moment he is 'विदेही'.

Acharya Atre, the journalist & literary figure of Maharashtra used to see Ramamurty Maharaj of Kalyan. Once Atre requested Maharaj to come to his house and that he would send his car to fetch him. He also requested him to convey to him the day convenient to him in order to send the car. Maharaj said that he will let him know when he feels like visiting his house. After a few days early in the morning, when Atre was still asleep, he suddenly felt that Ramamurty Maharaj is standing at the gate of his bunglow. He rushed to the terrace in front of his bed room and saw down below, but Maharaj was not there. Later in the day, Maharaj came to his house and Atre asked him, 'how is it he couldn't send the message to him?'. He said that he personally gave the message early morning. The significance of dream dawned on Atre. The message was given to him in the dream state.

Yogi Arvind has discussed the various symbols

that an aspirant sees in his meditation or dream state. These symbols help to assess the progress and determine the stage achived in Meditation. Modern science also concludes that the expression in dreams are in symbols and images, unlike by language of words in the wakeful state.

It has to be emphasized, however, that the mind has to be purified by means of Yama (Non-violence, truth, non-stealing, continence & non-hoarding) and Niyamas (cleansing the mind, satisfaction, effort, self study and surrender to God). Without which the mind in meditation or dream state enters the subconscious level and is unable to rise up to the supramental state.

Yoga-nidra is another name for the dream state or the paradoxical sleep. A child can be taught all the lessons of his study in the Yoga-nidra, when the child's mind is in a powerful and concentrated state. The lessons will be imbibed quicker and deeper than in the wakeful state. There is an instance of a Yogi, in the present generation, who taught his boy disciple, lessons of Bhagwadgeeta and other shastras in Yoga-nidra. The yogi had to start the lessons when the boy enters the dream state & also be able to attract the boy's mind to the lessons. On this background, the case of Abhimanyu, learning the war strategy of piercing the चक्रव्यूह (strate-

gic arrangement of army), when he was still in mother's womb, appears very much real.

If the yoga-nidra can be utilised for education, a child of ten can be more learned than an adult of thirty, or more. The dream state is thus real and cannot be brushed aside as mere dream. In the hands of an aspirant, who has undergone moral preparation through Yama & Niyama, it is a powerful tool to reach the fruits of meditation earlier than expected and reach the goal of Realisation.

❑

Degrees of Reality in Vedanta; Svapnika, Pratibhasika, Vyavcharika and Parmarthika. Thus the spiritual principle is the only substance in Vedanta, the highest grade of Reality. We have four grades of Reality in Vedanta. Though we speak of degrees of Reality they are in fact degrees of illusion. The grades are : 1) Svapnika - illusory creation of dreams, 2) Pratibhasika - illusions of Perception, 3) Vyacharika - illusions of ordinary life, and 4) Parmarthika - the only reality being spiritual.

- Gurudev Ranade,
in Vedas as Culmination of Indian Thought, P. 31.

The Bhagwad Gita is the deepest and sublimest production that the world posseesses. I read it with a permanent feeling of gratitude towards fate that has kept me alive in order to study this work..

- Wilheim Von Humboldt

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